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RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *Blackfoot*. In the "American Antiquarian" (vol. xxiii. pp. 163-169) for May-June, 1901, Rev. John Maclean has an article on "Blackfoot Amusements" containing much valuable information. Among the topics treated are songs and dances, gambling, foot-races, smoking, "teas," guessing games, throwing-games, swimming, etc. Since contact with the whites the great Buffalo dance has degenerated into a "begging dance," and "teas" have assumed considerable social importance. Cards, too, have been readily adopted. The article contains the Blackfoot and English texts of three brief songs. The author also vouchsafes the interesting information that the Blackfeet are said to have had a historical song resembling that of Hiawatha, recorded by Mr. Hale in "The Iroquois Book of Rites."

— *Sac and Fox*. Mr. Culin's account of "A Summer Trip among the Western Indians," in the January, 1901, issue of the "Bulletin of the Free Museum of Science and Art" (Philadelphia), contains (pp. 2, 3) a few notes on the remnant of the Sacs and Foxes at Tama, Iowa, — there is another fragment of this people in Oklahoma. Although these Indians are situated in the midst of a farming country and within three miles of the town, "they are among the least affected by contact with our civilization. They remain pagan. They have rejected Christianity, and at present the missionaries have withdrawn from the reservation." The dog feast is still celebrated by them, and there are other evidences of olden beliefs and practices. Altogether the Sacs and Foxes make a favorable impression. Their graveyards deserve further study. — *Arapaho*. Pages 18-22 of the same paper are devoted to a brief account of the Arapaho of the Wind River Reservation, Wyoming. They still have their Sundance in a specially prepared and ornamented lodge, used year after year, but tabooed to all after the ceremony is over. Although there is little intercourse between the Arapaho and the Shoshoni, "the dancers go backward and forward, the Arapaho coming up and dancing with the Shoshoni and the latter going down to the Arapaho dance-lodge, some six miles from the post." The Arapaho have traditions of the *Hajase daheauau* ("the small children"), dwarfs, or Rock-fairies, who were man-hunters. They were afraid of the stuffed buffalo calf of the Arapahos, and in spite of their skill and fleetness of foot, the latter ultimately exterminated them. Other tribes of this region have somewhat similar legends of dwarf races. The Indians tell some amusing stories of these little folk. We learn, furthermore: "The Arapaho call the north 'to windward,'

the south 'down below.' While they have no root-names for buffalo (which they call 'noisy animal'), deer ('dark animal'), horse ('animal like an elk'), bear ('ugly animal'), they have names for elk and dog."

ATHAPASCAN. *Hupa*. A brief note by Mr. Pliny E. Goddard on "Conscious Word-Making by the Hupa," in the "American Anthropologist" (vol. iii. n. s. p. 209) for January-March, 1901, records the prevalence among these Indians of the taboo of uttering the name of a deceased person in the hearing of a relative. This custom leads to the creation of new words, which, if they "take," become part of the current language of the tribe. A certain woman, who has lost a relative by death, substitutes for *djō-kjō* ("grouse"), which happened to be his name, "the poetical expression *wīt-wāt-yētl-tchwě*, 'the flour-maker,' from the similarity of the sound of a grouse's drumming and the noise made in pounding acorns." The author thinks that this process of word-building "in the course of a few centuries may have largely changed the nouns of the language." — The same writer describes, in the "Bulletin of the Free Museum of Science and Art" (vol. iii. pp. 117-122), of Philadelphia, for April, 1901, the "Hōn-sitch-ă-tīl-yă (a Hūpa Dance)," the White-deer-skin dance of these Indians, which used to be celebrated every second year, at a somewhat indefinite time, late summer or early autumn. Dress, rehearsal, and the dance itself are briefly referred to. It is interesting that one of the stopping-places on the way to the dance-grounds is called Tsě-lūn-tă, "place where children play." The Hupas believe that "the holding of this dance, in strict accordance with the ceremonial law, is pleasing to the divine powers, and in return the tribe enjoys immunity from sickness and famine." The great occasion of the celebration is the second and last day, when "the priests and old men repeat to the people the myths concerning the origin of the dance, and rehearse the moral and ceremonial law as they have received it from their fathers." When this dance is going on the "holy people" (*Ki-hūn-nai*) in the world over-sea (to which go after death the shamans and the singer of the dance if he does well, — the ordinary Indians go to the underworld), who otherwise dance all the time, stop to watch the Hupas. The songs of the dance are without words, and, according to the most gifted singer of the tribe, were dreamed or heard by the riverside or among the trees on the mountain top. The English text of the myth of "The Origin of the White-deer-skin Dance" is given (pp. 120-122), and is a story of the Elder and Younger Brother type, and suggests comparison with the Mississauga legend of the two brothers recorded in the *Journal of American Folk-Lore* (vol. iii. pp. 149, 150). — In the same issue of the "Bulletin" (pp. 105-117) Mr. Stewart Culin gives

an account of his visit to the Hupa Valley in the summer of 1900. Houses, basketry, dance-property (white deerskins, woodpecker crests, obsidian blades), the white-deer-skin dance, native industries, games, etc., are briefly described, and there are six plates, four of which illustrate the white-deer-skin dance, and one the basket dance. The Hupas have probably celebrated their last great dance, for "it was necessary for the Indians to provide food at the time of the dance for visitors from far and near, which they are now disinclined to do. Hence, they are more willing to dispose of their dance paraphernalia." Interesting are the "private graveyards" of these Indians, with their ornaments. Except the buckskin moccasin, the clothing of the Hupas is civilized costume. Their native industries, "with the exception of basket-making, fostered by Mr. Brizard, have almost entirely disappeared," and they have also "practically abandoned their old games, using white men's cards, and play a game known as 'seven and a half.'" The former popularity of the old guessing game of *kiñ* is proved by the great number of bundles of the splints used which are still obtainable.

ESKIMO. The excellent article on "The Chukchi of Northeastern Asia," by Waldemar Bogoras, in the "American Anthropologist" (vol. iii. n. s. pp. 80-108) for January-March, 1901, contains a few references to the Eskimo. Before the coming of the Russians into this part of Siberia, traffic occurred between Asia and America, the coast Chukchi going to America in the summer, and in the winter travelling to the fairs of Anadyr, etc. In this way not only tobacco but other Russian goods were carried inland in America. The following observation of the author is of considerable interest: "The character of their folk-lore is quite different from that of some of the Ural-Altaic people, and, in common with the folk-lore of the Yukagir, Kamchadal, and probably, also, the Koryak, presents many points of resemblance to that of North America, especially of the North Pacific coast tribes" (p. 92). In cosmogonic legends "the raven acts the same part as in North American lore." Some of the tales in the Eskimo collection of Rink are also known to the Chukchi. While the Chukchi now have no slaves, "it is not unusual to hear people taunted on account of their descent from Koryak or Eskimo boys." — In the "Proceedings of the Cambridge Philosophical Society" (vol. xi. pp. 143-149) Mr. W. H. R. Rivers has a most valuable and interesting paper on "The Colour Vision of the Eskimo." Besides the results of the examination with the Holmgren wools, of eighteen Labrador Eskimo, there is a discussion of the etymology of Eskimo color-terms and their significance. These Eskimo mark themselves out from other primitive people by an acute color-consciousness, and by the extensive use of qualifying

affixes. They also name practically all lines, shades, and tints of color "by various modifications of the six words for red, yellow, green, blue, white, and black." — The psychological implications of these Eskimo data are discussed by Christine Ladd Franklin, in her paper on "Color-Introspection on the Part of the Eskimo," in the "Psychological Review" (vol. viii. pp. 396-402) for July, 1901. The author considers "the Eskimo discovery, coinciding with a scientific color-scheme, of the unitary character of red, yellow, green, and blue," as a remarkable confirmation by primitive man of the declarations of science in the matter of color-relations.

HAIDAH. In the "Overland Monthly" (vol. xxxvii. pp. 1083-1086) for June, 1901, Margaret W. Leighton has a brief illustrated popular article on "The Haidah Indians," for whom she seems inclined, rather unnecessarily, to assume an Aztec origin. Among the topics referred to are totem-poles, tattooing, thunder-bird, canoes, carving, gambling feasts, houses, shamans.

KIOWA. Pages 129-445 of the "Seventeenth Annual Report of the Bureau of American Ethnology" are occupied by an article on "The Calendar History of the Kiowa Indians," by James Mooney, which is illustrated by 25 plates and 186 text-figures, besides a map showing the location of the tribes in 1832 (with their Kiowa names) and the principal military and trading posts. After a brief introduction on aboriginal calendars, a sketch of the Kiowa tribe (historical and ethnographical, pp. 148-237), an account of their religion (pp. 237-244), and an ethnographic sketch of the Kiowa Apache (pp. 245-253), come a detailed interpretative account of the "Annual Calendars, 1833-92" (pp. 254-364), a valuable discussion of "Kiowa Chronology" (pp. 365-372), an interpretative account of the "Anko Monthly Calendar, August, 1889-July, 1892" (pp. 372-379), a list of military and trading posts, missions, etc. (pp. 381, 382), with dates of their foundation, a brief account of the Kiowa language, with Kiowa-English and English-Kiowa glossaries (pp. 389-439). The article concludes with a list of authorities cited. The Kiowa calendars (with the exception of the Dakota) "are the only ones yet discovered among the prairie tribes." Those obtained by Mr. Mooney are: "The Sett'an yearly calendar, beginning with 1833 and covering a period of 60 years; the Anko yearly calendar, beginning with 1864 and covering a period of 37 months. All these were obtained in 1892, and are brought up to that date." The section on Kiowa chronology, with its discussion of names of seasons, "moons," and other time-terms, is of especial interest to the folklorist, while the Kiowa-English glossary abounds in folk-lore data, particularly sematological. The Report is reviewed as a whole elsewhere in this Journal.

KITUNAHAN. In the "Report of the U. S. National Museum for 1899" (pp. 523-537), Prof. O. T. Mason describes, with five plates and six text figures, the "Pointed Bark Canoes of the Kutenai and Amur." The bark canoe of the Kootenays of northern Idaho and southern British Columbia, *pointed at both ends below water*, is one of the unique phenomena of American primitive industrial art. A somewhat similar boat is found among the Giliaks, etc., of the river Amur in Siberia. The origin of the practice of thus pointing these canoes is unknown, and their distribution in America and Asia gives rise to interesting speculations.

KLAMATH. In the "American Anthropologist" (vol. iii. n. s. pp. 14-27) for January-March, 1901, Dr. George A. Dorsey publishes a paper (illustrated with two plates and eight figures in the text) on "Certain Gambling Games of the Klamath Indians." The specimens described were collected during a visit to Upper Klamath Lake, Oregon, in June, 1901, when no fewer than ten varieties of games were noted and data concerning them acquired. Of ring and javelin games five distinct variations (*wóshakank*, three games called *shu'kshuks*, and *shíkna*, a variation of the ring game played only by men) are briefly described after nine specimens. Of ball-games two sets were collected, — *tchitmmaash*, generally played by women, and *shinny*, — with specimens of tops, which the Indians claim to have possessed before the coming of the whites. Of ball and pin games six varieties of the one known as *soquoquas* were obtained. Of guessing games, the well-known hand-game, or *lóipas*, and the *shul-skéshla*, or four-stick game, are represented; and of the latter three sets were obtained. The stave and dice category is represented by the *skushash*, a stave game, and by the dice game with woodchuck teeth, which bears the same name in Klamath (of this two sets were collected). In his classification of games Dr. Dorsey adopts the method of Culin, and adds that "it is extremely likely that the games of the second division [*i. e.*, ball games] represent the oldest of American games." Of the ring game *shíkna*, he says: "In playing they exhibit great skill, one of the players whom I saw not failing to strike the goal oftener than once in six or eight throws." In the game called *soquoquas*, which is played only by adults in winter, striking the braided loop and catching it on the point of the pin, is termed *shapashspatcha*, or "punching out the moon," and by so doing "the winter months are shortened and the advent of spring is hastened." These Klamath games are of great interest, for, as Dr. Dorsey observes, "it seems probable that no phase of American aboriginal life was so subject to adoption by other tribes as gaming devices." Moreover, the Klamath Indians are "near neighbors of not fewer than twelve different stocks, among which may be noted

families of such importance as the Shoshonean, Shahaptian, and Athapascan." This is a valuable paper, and the illustrations are excellent.

MUSKHOGEAN. *Choctaw*. In the "American Antiquarian" (vol. xxiii. p. 179) for May-June, 1901, Mr. H. S. Halbert discusses briefly "The Derivation of *Mobile* and *Alabama*." The former name he considers "an archaic form of the Choctaw *moelih*, rowers, paddlers," while *Alabama* comes from the Choctaw *alba*, "vegetation" (of the lesser sort), and *amo*, "to gather," the reference being to "clearing the bush." In 1888 Dr. A. S. Gatschet suggested a derivation of *Alabama* from the Choctaw *alba*, "thicket, brush," and *áyalmu*, "place cleared." Undoubtedly the name has something to do with "clearing."

PUEBLOS. In the "Land of Sunshine" (vol. xiv. pp. 227-232) for March, 1901, appears the concluding portion of Mrs. Edward E. Ayer's translation of "Benavides's Memorial, 1630," annotated by F. W. Hodge, and edited, with notes, by C. F. Lummis. Cibola, the Tiguas, Tusayan, Cicuyo (Pecos), and the "marvelous crag" (Acoma) are briefly referred to. Professor Hodge's explanatory notes treat of the place-names mentioned in the narrative. — In the "Southern Workman" (vol. xxx. pp. 316-320), Frances W. Lewis writes briefly of "Pueblo Home Life."

SAHAPTIAN. Pages 156-158 of Mr. Culin's "A Summer Trip among the Western Indians," in the May, 1901, number of the "Bulletin of the Free Museum of Science and Art" (Philadelphia), contain brief notes on the Indians of the Yakima Reservation in the State of Washington, — Klikatat, Pálus, Topinish, Yakima, and Wasco, the last belonging to the Chinookan family. Near Fort Simcoe "the Indians were entirely abandoning their aboriginal customs, and were divided among themselves, not by tribes and families, but in accordance with the church to which they belonged [there are four churches on the reservation, with a membership of 450], Methodist and Catholic, much in the same way as in white communities." The native or *Pum-pum* (so called from the use of the tom-tom or drum) church, founded by the prophet Smohalla, has been on the wane for several years. — *Umatilla*, *Walla-Walla*, *Cayuse*. Pages 159-164 of the same article relate to the Indians of the Umatilla Reservation in Oregon. The dance paraphernalia here seem to be "all practically identical with that used by the Shoshoni." The "hand game" was very popular with these Indians, — especially the women. Other games are briefly referred to, and "a small boy showed me a cat's-cradle, manipulating the string on one hand, with the aid of his teeth, in intricate figures." This part of the article is illustrated by seven plates containing photographs of Cayuse and Umatilla Indians.

SHOSHONEAN. *Coahuila*. These Indians, once a most powerful and important tribe, whose habitat was southern California from the River Colorado to the Pacific, are the subject of an interesting and valuable study by Mr. D. P. Barrows, whose thesis for the Ph. D. in anthropology in the University of Chicago is entitled "The Ethno-Botany of the Coahuilla Indians of Southern California" (Chicago, 1900, pp. 82). Among the topics treated with more or less detail are: Linguistic and tribal affinities, habitat, houses, basketry, uses of plants in manufactures and arts, foods (gathering, preparation, storing), food plants, drinks, narcotics, and medicines. As this work is reviewed at length elsewhere in this Journal, it suffices to say here that it is a meritorious essay, abounding in information about the use of plants and the ideas concerning them among one of the most remarkable, in certain respects, of the numerous peoples belonging to the widespread Shoshonean stock. — *Ute*. Chapter ii. (pp. 88-101) of Mr. Stewart Culin's "A Summer Trip among the Western Indians," published in the "Bulletin of the Free Museum of Science and Art" for April, 1901, is devoted to the Shoshonean tribes of Idaho, Utah, and Nevada, — Bannocks, Utes, Piutes, etc. Of the Bannocks, the author observes: "The women wear moccasins and blankets, but the men have abandoned their old costume, and everywhere we found a lack of personal ornaments such as are common among the Shoshoni at Washakie." Here, too, the native industries (except a little beadwork, of an inferior sort, done by the women) have practically disappeared. The Bannocks look upon the coyote as their ancestor. The "hand game" is now the principal game surviving among them. At Salt Lake City, we are told, "the demand for Indian curios is so great that the dealers send to the various reservations for supplies, leading to the manufacture by the Indians of many objects which are created for this special purpose." It is interesting to learn that "the most curious of these fabrications are human bones, skulls, and femurs, decorated with incised and painted figures representing the day signs of the Mexican calendar." Of Nine-Mile Cañon we read: "Its walls are precipitous, and on the rocks are numerous Indian pictographs. Dorsey expressed the opinion that these pictures, among which I recognized the antelope, Rocky Mountain sheep, and rattlesnake, were the work of children. The rocks throughout the country southward are full of them, and Hopi children to-day are in the habit of making them. With the Indian pictographs were names and other words, scrawled in black paint, the work, it is to be inferred, of teamsters and soldiers on their way to the fort." The custom of visiting a great deal survives among the Utes of White Rock. At the time of the visit of Mr. Culin and Dr. G. A. Dorsey the Uinta Utes were preparing for their

Sun-dance. One of the sights of the place was a "crazy Indian," who "had been lying naked upon the ground, exposed to the weather for a period of twenty years," — a good photograph of him is reproduced at page 96. He was said to be either a criminal (expiating some offence) or a disappointed lover. The Piute Indians "speak English uncommonly well." There are two other plates accompanying this section of Mr. Culin's article, one of the summer shelter of the Indians, the other of Ouray Ute women playing the dice game. — *Eastern Shoshoni*. Pages 11–18 of the same article, in the January number of the "Bulletin," treat of the Eastern Shoshoni of the Wind River Reservation, in Wyoming. As a result of the coming of Mr. Culin and Dr. Dorsey, "Industry was greatly stimulated. The women set to work making dice and shinny-sticks, and some of the old men tried to revive the arts they had known in their youth, and manufactured bows and arrows, fire-sticks, and the various implements we expressed a desire to purchase." Dancing (wolf-dance, etc.) goes on Sunday nights. Of the wolf-dance, which the author saw, a brief account is given. The Sun-dance took place a few weeks after his visit. The Shoshoni are said to "believe in a personification, the principle of evil, whom they call Nin-nim-be, a little old man, very short, who lives up in the mountains." He shoots with invisible arrows, and the old stone darts picked up here and there are said to have been shot by him, to whom sudden deaths and other misfortunes are attributed. Another account makes the Nin-nim-be to be rock-fairies, of whom it is said: "Their name was Nin-nim-be, 'little demons,' or Nim-me-rig-ar, 'Shoshoni-eaters,' and they were the ancestors of the present Nin-nim-be." They live in the mountains, are dwarfs, expert hunters, and malicious in the extreme, always on the watch to kill an Indian. They are, however, believed often to fall victims to eagles. In the Shoshoni creation-legend the *Widj-e-ge*, a small bird of the titmouse family, discovered the world. Of this bird they say: "Its tongue is divided into six parts; it drops one of its tongues every month; its tongues are renewed every six months, so that by catching the *Widj-e-ge* one can find which month it is of the summer or of the winter." But it **must** not be killed. Other "medicine" or wonderful birds are the flicker, or *Anegooagooa*, and the *Hoo-jah*, a species of sage-hen. A certain male bird of the last species "has the power to impart to Indians that spirit [of divination], so that the possessor thus endowed becomes a *bo-o-gant*, a medicine-man gifted with supernatural powers, having the gift of healing, of a seer, of an exorcist, of an all-round 'medicine-man.'" To-day the Shoshoni shamans "have only a small portion of the *bo-o* of the mighty medicine-men of the olden time," because some years ago a foolish

Indian shot at it with arrows. The tribe is said to possess "a sacred stone, which they guard carefully, believing that good and evil can be worked by its means." The late chief, Washakie (of whom a good portrait accompanies the paper), said the Shoshoni tradition made his people come originally from the south. — *Digger*. In the "Land of Sunshine" (Los Angeles), L. M. Burns continues (vol. xiv. pp. 223-226, 310-314, 397-402) the interesting series of "Digger Indian Legends." The legends here recorded are The Deer Ball, The Love-Making of Quatuk (Coyote), The Rabbit, and The Toad, and The Legend of Endoochme. In the second tale, which is a general favorite, the Coyote took the ocean for a fog and tried to swim it, to his misfortune. The first tale tells how, from the original one "deer-ball" in the world it has come about that the deer of the present day have each a fragment in their necks, — the hard lump or ball, an inch or so through, sometimes found under the skin of the deer's neck. In this tale the coyote, the "lion," the wild-cat, etc., appear. The third legend tells how, after the toad had killed the little green frog whom the rabbit loved, the latter induces the toad to jump into the fire and get burned. The last tale tells of an abandoned child, who becomes wonder-worker. He lies now turned (by himself) into stone in the bed of the Salmon River, "with his arms and legs uplifted in arches." And to-day, "the Indian boy who can swim through without touching will never be harmed by a grizzly."

SIOUAN. Chapter vi. (pp. 165-175) of Mr. Culin's "A Summer Trip among the Western Indians," in the May, 1901, number of the "Bulletin of the Free Museum of Science and Art" (Philadelphia), contains notes on the Indians of the Fort Belknap and Fort Peck Reservations in Montana and Devil's Lake in North Dakota, — Yankton, Assiniboin, Dakota, etc. Near Fort Peck the author met "a company of Indian boys, pupils of the school, stripped and bedaubed with red paint, engaged in a foot-race." This is the so-called "grass dance," the dancers carrying in their hands, among other things, wisps of green grass. Although these Indians bury their dead in coffins instead of exposing them on trees, they cling tenaciously to some of their old funeral customs (chanting the death-song for a dying person, *e. g.*). Formerly in the "ghost gamble," the effects of the dead were made away with. At page 171 is an interesting account of a medicine-man's tipi, in which, "on the earth floor, at the foot of a post, were two round stones, painted red, precisely such as I had seen at Fort Belknap, with a large oval stone bearing a rude indication of a face, between." A rattle of deer-hide, obtained from an old shaman, "was painted on one side with red spots [stars] and on the other with red and yellow stripes [Milky Way]."

At Devil's Lake the secret society known as *Wakanwacipi* ("Spirit Dance"), resembling the Ojibwa *Midéwiwin*, is said to be "rapidly becoming extinct, no new members being taken in." — *Ogalala*. In the same issue of the "Bulletin," Mr. Louis L. Meeker publishes (pp. 23-46) an interesting and valuable article on "Ogalala Games," illustrated with 26 text-figures, and accompanied by a vocabulary of technical terms. Of men's games, the *painyankapi* (great hoop game), *kaga woskate* (elk game), *tahuka cangleska* (buckskin hoop), *hanpapecu* (moccasin game); of women's games, the *takapsica* (shinny), *kansu* (plumstone game), *tasiha* (deer-bone game); of boys' games, the *mato woskate* (grizzly bear game), *can atkapsica* (wood shinny), *can wakiyapi* (whip top); and of girls' games, the *winyanta*, *paslo hanpi*, or stick-throwing game, are briefly described. Besides these the boys have the *hohouh yuhmunpi* (bone buzzer), *taleka yuhmunpi* (*whizzer*) sticks for throwing; battle games, with mud-ball on end of throwing sticks, or with heads of a sort of bearded grass made into balls with moistened clay; or again "by spitting rotten wood or dried leaves, chewed fine, upon each other." The sling, the pop-gun of wood (or *epahoton*), the snow-man as target, coasting on pieces of bark, and "foot-racing, rough-and-tumble wrestling, 'teetering' astride of a bent bush, bathing, diving, swimming, and climbing are all known and practised, but have no regular forms." Girls make dolls of corn husks, buckskin, etc., and both boys and girls make "clay figures of horses, cattle, dogs, men, and other objects;" they also make "elaborate toy tents or tipis." The men "cut images of pipe-stone and call them 'stone devils.' They are used in conjuring the sick and in recovering lost or stolen property. One was consulted here a year ago. The sick person was to recover in four days if the 'power' was obtained. On the fourth day she died." At pages 36-39 is an account of "the games and sports of the boys and girls of an Ogalala camp in the summer of 1900, played for the writer's benefit." Pages 39-44 are occupied by a descriptive list of the implements and objects used in the various games. The following statement of the author is interesting: "I never heard an Indian boy or girl whistle, except when taught to do so. They talk in company and are still when alone" (p. 35). Very curious is the practice noted on the same page: "They have a practice of stopping the circulation in one hand by grasping it firmly around the wrist with the other hand. Then by moving the fingers and stroking against the body they make it look like the hand of a corpse. Sometimes when sick they do this and predict death or recovery from the time it takes for the hand to assume its natural appearance. These predictions are generally correct. All Indians seem to practise it." — *Dakotan*. In the "Southern Workman" (vol. xxx. pp. 348-352),

F. D. Gleason writes of "Dakota Children" at the Rosebud Agency.

WAKASHAN. *Makah*. Pages 145-152 of chapter iv. of Mr. Culin's "A Summer Trip among the Western Indians," in the May, 1901, number of the "Bulletin of the Free Museum of Science and Art" (Philadelphia), contain notes on the Makah Indians of Neah Bay, in the State of Washington, who belong to the Wakashan or Kwakiutl-Nutka family. The account is accompanied by three plates illustrating seashore activities. Halibut-fishing is the great industry of the Indian village. The canoes "terminate in a bird or animal head at the prow," and are made from cedar logs. Yew-paddles of graceful form are still in use. The following fact is rather interesting: "The Makah were formerly engaged in sealing and owned two schooners, but these boats were seized some years since, one by the United States and the other by the Canadian government, and they are now compelled to depend upon the halibut industry." The Makah, apart from fisheries, "have abandoned most of their aboriginal industries and customs," and dress practically in civilized fashion, although "the women wear silver bracelets made by a native silversmith." A board cradle has supplanted the one of bark formerly in use. The games of these Indians have been described by Dr. Dorsey in the "American Antiquarian" for January-February, 1901.

WEITSPEKAN. Mr. Stewart Culin's account of "A Summer Trip among the Western Indians," published in the "Bulletin of the Free Museum of Science and Art" (Philadelphia), contains (p. 116) a few notes on the Weitspek or Wichapec Indians, of whom the author remarks: "Their customs appeared identical with those of the Hupa, and the specimens I collected among them differ in no way from those of the valley (Hupa) except in name." The language of the Weitspek, however, makes them a distinct linguistic stock. They live at the junction of the Trinity and Klamath rivers, and "are dominated by their salmon fishery." They have practically abandoned their old customs, but the women are still "disfigured by a blue bat-shaped mark tattooed on their chins."

YUMAN. *Cocopahs*. In the "Land of Sunshine" (vol. xiv. pp. 196-204) for March, 1901, Capt. N. H. Chittenden has a brief illustrated article, "Among the Cocopahs." The isolation of these people (some 450 in number), whom Brinton assigns to the Yuman stock, "has been so complete that they still retain most of their aboriginal habits and customs." Still, although so wild in other respects, the Cocopahs "have become agriculturists to such an extent that nearly every family plants a garden after the June rise of the Colorado River, and raises considerable quantities of corn, beans, squashes,

and melons." Face-painting is the chief ornamentation of these Indians, as it is also with the Seris, and in one household "several naked red, white, and blue faced children, with their heads plastered thick with mud, were evidently objects of parental pride." The houses and primitive industries of the Cocopahs are briefly described. The following method of taking fish is worth noting: "The young men, taking long poles, sprang naked into the narrow lagoon, and began to beat the water vigorously as they advanced toward the net, which was buoyed on the surface with wild cane. They were so successful that, by the time the bed of hot coals was in readiness, a pile of fish of several varieties, including carp and mullet, were floundering alongside."

CENTRAL AMERICA.

MAYAN. In the "American Anthropologist" (vol. iii. n. s. pp. 129-138) for January-March, 1901, Mr. Charles P. Bowditch publishes "Memoranda on the Maya Calendars used in the Books of Chilán Balam." From careful study of the data in the Chilán Balam books and of the inscriptions on the steles of Copán and Quirigua, the author arrives at the conclusion that "Copán lasted, so far as the erection of stelæ is concerned, for about 200 years, and Quirigua for about 350 years, though of course this may be only a small part of the period of their existence." This leads to the further result that "the date of A. D. 34 for the monuments of Copán and Quirigua is by no means unlikely to be the true one." This article seems to be a real contribution to the study of Central American hieroglyphics. — In the "Report of the Smithsonian Institution for 1899" (pp. 549-561) there is published, with eleven plates, a translation of H. Strebel's article on "The Sculptures of Santa Lucia Cozumahualpa, Guatemala, in the Hamburg Ethnological Museum," which appeared in the "Annual of the Hamburg Scientific Institute for 1893."

SOUTH AMERICA.

ARAUCANIAN. In the "Añales de la Universidad de Chile" (vol. cviii. 1901, pp. 3-82), Dr. T. Guevara continues his "Historia de la Civilización de Araucanía," dealing with the campaigns during the period 1561-98, especially the general rising of 1594-95. An interesting feature of the period is the way in which the natives, partly by improving their own resources and ideas, and partly by imitating or borrowing from the Spaniards, bettered their fortifications, gained greater skill in the use of horses, and became more expert generally in military tactics. "They also seem to have gained in morals and foresight."

GUIANA. In 1890, Mr. Everard im Thurn published in "Timehri"

(vol. iii. pp. 270-307), the organ of the Agricultural Society of Demerara, a rather inaccessible journal, an article on "Games of Guiana Indians." This paper, with added material, is now printed in "Folk-Lore" (vol. xii. pp. 132-161) for June, 1901, where it will meet with the consideration it justly deserves. The games described are those of "the 'Indians' of the country immediately south of the Orinoco River, who are still in much the same condition as when the seacoast and the river-banks of these parts were first explored by rival Dutch and Spanish adventurers of the sixteenth century," for the Spaniards never really established themselves in these parts, and the Dutch interfered with the natives as little as possible, befriending them whenever they could. It is the gold and diamond hunter (Anglo-Saxon largely) who seems now bent on driving them to the wall. The author takes "game" in a broad sense. Among the topics discussed are: Imitation games (practically education here), Macusi, "coming from town" dramatic games (in which great physical and mental skill and imagination are displayed); animal games (clever impersonations and imitations of the jaguar, monkey, *acoorie*, duck, hawk, anteater, trumpet-bird, etc.). Pages 141-150 are devoted to a detailed account of "the whipping game, called *macquari*, of the Arawaks, a curious performance, the essential feature of which, the mutual whipping, is, I suppose, unique;" to this game a funeral purpose has by some been attributed. At pages 150-155 is a detailed account of "the Warau game, called *taratoo* or *naha*, in which the most marked feature is that each player is provided with a large shield made of palm-leaf stalks," which he pushes against his opponent when the participants are lined up opposite each other, and "each strives might and main, heart and soul, to push his opponent back from the line, and, if possible, to overthrow him." The article closes with an account in detail (pp. 155-161) of the *Parasheera* dance of the Partamonas, a combination of dance, music, and drinking-bout, in which the participants are said to imitate the peccaries, or wild-hogs of the country. The Warau game of *taratoo* is the only one unaccompanied by drinking. Ball-play, according to Mr. im Thurn, "is almost unrepresented among these utilitarian Red-men." He adds: "The rarity of ball-play in Guiana, and the fact that it appears to be practised only by adults, looks rather as though it had not been spontaneously developed, but had been adopted from some other people." The Arekunas of Roraima are the only Guiana Indians among whom the author saw any ball-game. The article is accompanied by five plates illustrative of the various games described.

GENERAL.

BASKETRY. Prof. O. T. Mason's paper (illustrated with 32 text-figures) on "The Technic of Aboriginal American Basketry," in the "American Anthropologist" (vol. iii. n. s. pp. 109-128) for January-March, 1901, treats of the varieties of woven and coiled basketry, their manufacture, distribution, etc. According to the author, "the finest specimens of wickerwork in America are the very pretty Hopi plaques [food plates] made of *Bigelovia graveolens*." The Pomo Indians, of the Kulanapan family in California, are the only ones represented in the U. S. National Museum by "lattice-twined weaving." In a Hopi basket jar three-ply and two-ply twined weaving both occur, suggesting, as language does, that these Indians are a very mixed people. The imbricated basketry of the Klikitat type is largely *sui generis*. Concerning the grass-coil foundation type seen in the Hopi plaques, Professor Mason remarks: "If this be examined in comparison with a style of basketry found in Egypt and in northern Africa as far as the Barbary States, great similarity will be noticed in the size of the coil, the color of the sewing material, the patterns, and the stitches." Hence he suggests that "this particular form of workmanship may be due to acculturation, inasmuch as this type of basketry is confined in America to the Hopi pueblo, which were brought very early in contact with Spaniards and African slaves."

SOPHIOLOGY. The article of Major J. W. Powell, in the "American Anthropologist" (vol. iii. n. s. pp. 51-79) for January-March, 1901, contains much of interest to the folk-lorist, — "Sophiology, or the Science of Activities designed to give Instruction." Pages 53-65 are devoted to the consideration of mythology, which is "the creation of imaginary things to explain unknown phenomena." Myths are legion because "a mythology has sprung up with every primordial language." The mythology of the American Indians "is replete with myths concerning the powers of thought," and "there is no myth more common than this one of confounding thought with force, and there is no myth that has a more venerable history."

A. F. C. and I. C. C.